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THE SILVER LINING IN PALESTINE

EVEN the most rabid enemy of the Jews will readily agree that the Jewish sky, of late, has consisted of the blackest of black clouds. Apparently no rift in its dark colors could be expected. And so, many Jews gave up reading tidings about Jews in the newspapers, on the premise that any possible news concerning our people must inevitably be bad.

Those among us who never renounced hope in our people's future, despite its desperate present, were rewarded last week by two very encouraging items appearing in reputable dailies. The *New York Times* correspondent in Cairo, Egypt, described a benefit performance given by the Palestine Symphony Orchestra, on its visit to Egypt, in aid of the Red Crescent Society, which corresponds to our Red Cross organization in America. Not only was the artistry of the performance highly commended, but the fact that so soon after the terrible disturbances in Eretz Israel Jews would give their services, gratis, to help a cause sponsored by erstwhile bitter enemies, drew the warmest measure of praise.

The second report bearing happier connotations was the one that appeared in the *Herald Tribune*. That newspaper's correspondent headlined the fact that friendship between Jews and Arabs was being evidenced on every side in Palestine, with members of both races exchanging visits, dancing together, buying in each other's markets, and generally engaging in those pursuits that presage peace and amity.

No better evidence need be adduced to prove that our leaders in Eretz Israel were ever in the right when they persisted in declaring that the riots and terrorism in Palestine were fostered and encouraged and paid for by alien enemies of the Jews and of England, who conspired with faithless

Arab leaders to bring chaos and ruin on the Holy Land. Now that the "pay-off" men are no longer able to finance insurrection and cold-blooded murder by treacherous Arabs, the fires of hatred, artificially stimulated and fed, have died down completely. None better than the Arab workers realize how much they suffered at the hands of terrorist bands, consisting of their own blood-brothers and bribed or driven to sabotage and bombings by a self-seeking, exploiting Arab leader-

ship. Those days are happily over, thanks to the heroic defense set up by the Yishub and the outbreak of the war.

Henceforth, it must be one of the principal aims of Jewish leadership to further that friendship and to cement it for all times, come weal, come woe. A Palestine, where Jews are happy and the Arabs are not, is unthinkable. So far as lies within Jewish power, our Arab neighbors must be convinced that our welfare is inevitably bound up with theirs; that, under God, we, for our part, shall bring only good into their lives. —H. A. H.

THE WARTIME "AGUNAH" PROBLEM SETTLED IN BRITAIN

THE plight of the *Agunah*, that is, the woman whose husband is missing whether through desertion or other causes, has been the concern of the Rabbis throughout the ages. Jewish Law does not recognize the validity of an "Enoch Arden" case. A husband's absence for a number of years, however great, does not absolve the wife from her nuptial vows. The only methods of release are the *gett*, the Jewish Bill of Divorcement, or the definite news of the death of the husband. In order, however, to obviate undue hardship, the Rabbis ordained that the strict rules of Jewish legal evidence be relaxed in the case of the *Agunah*. As Maimonides points out in his *Hilkot Gerushin*, or Laws of Divorce, the sages have permitted the remarriage of a woman on testimony otherwise considered illegal or insufficient. However, some evidence is required to prove the death of a missing husband, or if the husband is discovered alive and is forced to grant a divorce, some verification of the validity of this Bill of Divorcement must be obtained. Circumstances in both cases may place difficulties in the path of a woman's remarriage.

During the last war many married men were missing and never found, with the result that their wives, young women among them, were in the status of an *Agunah*. To eliminate a repetition of such situations, a *Beth Din*, or Rabbinical Court, with the approval and participation of Rabbi Joseph Hertz, Chief Rabbi of the British Empire, formulated a plan to save many an unfortunate woman from unnecessary distress. According to this plan, any married man upon his entrance into military service may declare before a recognized Jewish Court that he authorizes the grant of a conditional "Bill of Divorcement," to become absolute in four or five years if by then it has not been established whether he is alive or dead. In other words, the *Beth Din* acts as the husband's agent and certifies the future *gett*.

From a purely humanitarian point of view the value of this measure can hardly be overestimated. As to its legality, from the viewpoint of Jewish Law a full explanation is supplied in a *Responsum* by the *Beth Din* of issuance.

—E. N. R.

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ARE AMERICANS FALLING INTO THE NAZI TRAP?

By RICHARD C. ROTHSCHILD

ANTI-SEMITISM arouses deep emotions. The outraged feelings of those trying to combat it frequently lead them to adopt methods that work more harm than good. The desire merely to "do something" often results in unsound strategy. The purpose of this discussion is to attempt to formulate a program based upon reason instead of impetuosity.

Let us recognize at the start that there are three dimensions of anti-Semitism:

In the first place, there is the social anti-Semitism which springs simply from a feeling that the Jews are somehow "different" in religion, in customs, etc. Here is the sort of anti-Semitism which we in this country used to think of in connection with summer hotels and clubs. This "prejudice" has a two-thousand year history, and is tied up with all sorts of religious, historical, psychological, cultural and social factors.

The second dimension of anti-Semitism is what may be called the *economic* dimension. For it is evident that waves of violent anti-Semitism have always come in periods of widespread economic distress or historical transition — the persecutions at the time of the Black Death of the fourteenth century, the Spanish Inquisition, and the nineteenth and twentieth century pogroms in Russia. The Ku Klux Klan of the early 1920's disappeared with the prosperity of the late twenties. And so it goes. Despondent men, out of work and psychologically frustrated, fall easy victims to rabble-rousers shouting that all the troubles of the world are due to some small group of "conspirators" preying on the body politic. Witch-burning, anti-Catholic and anti-alien movements, and the forged *Protocols of the Elders of Zion* alike represent this scapegoat psychology, which always appears in periods of economic pressure.

This economic dimension of anti-Semitism is of course related to anti-Semitism of the first dimension, since it is the perennial misunderstanding which the economic depression raises to fever heat. Jews themselves, however, can do very little about preventing anti-Semitism of this second di-

mension. For an effective corrective here would mean solving the world's basic economic problems, including unemployment and the periodic peaks and valleys of the business cycle. Individual Jews may join with others in making contributions along these lines, but by and large it is a world problem, not a peculiarly Jewish problem.

The present wave of anti-Semitism, however, is of a new and unprecedented character. This *third* dimension of anti-Semitism arises from the

prejudice, of which we have spoken, means a widespread lack of understanding of the Jews and hence a latent sense of estrangement—the heritage of factors and influences dating, in many cases, from earliest childhood. The Nazis count on this as fertile soil for their subversive propaganda.

If now this latent anti-Semitism can be fanned into flame by false accusations which tie up the Jews with all sorts of unpopular causes and evils in the modern world—communism, "in-

THIS IMPORTANT OUTLINE OF A PROGRAM TO FIGHT ANTI-Semitism in this country was prepared by an outstanding member of the American-Jewish Committee and of the General Jewish Council. It was published originally in the organ of the A.J.C. "The Contemporary Jewish Record."

flood of propaganda, direct and indirect, coming out of Hitler Germany. Economic conditions, world wars, and a thousand and one things never before associated with the Jews, are today interpreted by the Nazis as having this or that "Jewish angle." Day after day the Hitlerites and their anti-Semitic allies are pouring this poison into the blood streams of the democracies. In short, anti-Semitism has been given a new dimension, a political dimension, in that it has been made the *emotional spearhead of a world-wide revolutionary program.*

The Nazi Plan

We are concerned primarily and immediately, therefore, with this third dimension of anti-Semitism, that is, with the strategy whereby Hitler and his imitators are promoting their own interests on a world-wide scale. We must analyze carefully this anti-Semitic strategy, in order to make sure that our methods of combating the evil are not such as to play into the hands of the enemy, lead us into every trap he sets, and actually further his own vicious objectives.

The utilization of the Jewish issue in the Hitler technique of undermining the democracies has not of course been so obscure. It has been based on Hitler's assumption that many non-Jews are to some extent anti-Semitic. And it is undoubtedly true that the

international banking," war-mongering, etc.—a large group is created which is not merely passively anti-Semitic, but actively so. If such a group is organized (comprising rich and poor, Catholic and Protestant, workers and employers), it is in the beginning characterized by no other common denominator than the anti-Semitism of its members. This anti-Semitism, however, constitutes a common interest which not only binds the anti-Semites together as a coherent group but also binds this group as a whole to their leaders. Once having created this false bond of sympathy, the enemies of democracy can proceed to the real objectives of their program, marshaling the group into all sorts of anti-democratic activities aimed at undermining and eventually supplanting our traditional Americanism.

To put the matter simply, the technique of the anti-Semites is based on their premise that anti-Semitism can be made the initial focal point around which to build a following—a following which can be used to serve their destructive purposes. If the public can be continually made aware of some mythical "Jewish menace," if, moreover, the Jews themselves can be maneuvered into a defensive position, frantically trying to answer questions dishonestly hurled at them, the public's attention will be distracted and the purposes of the Nazi-inspired

groups will be furthered. Here is the basic dilemma from which the Jews must extricate themselves.

The Problem of Clarifying the Issue

The general who chooses the field of battle has already half won the fight; and the same holds true with social and political issues. With a full realization of this, the Nazis and their allies have, in their world attack, chosen the issue of anti-Semitism, the issue of "civilization against the Jews," an issue, which, if one accepts it, classes the Jews with all the enemies of mankind, and on the other hand makes it appear that the anti-Semites are the defenders of all the cherished things of life.

This issue every intelligent man knows to be a false issue. What must be done is to eliminate it, lock, stock and barrel, from the public mind. The battle ground itself must be shifted. The basic situation must be clarified. The anti-Semites themselves must be put on the defensive. They must be the ones in the criminal's dock. In place of the spurious issue of "the Jew versus civilization," the true issue must be stressed, the Jews will find that all right-thinking men are fighting shoulder to shoulder with them in defense of the great heritages of religion, liberal education, the Bill of Rights, and democracy. The Jews will be, in other words, on the side of the fence where they belong. Americans have not lost their ideals of decency and ethics. And, once the anti-Semites can be shown up in all their viciousness, their entire doctrine will be basically discredited, including their anti-Semitism. In this way, it should be possible for America to avert the danger of being tarred with the doctrine of group hatred which had so much to do with plunging Europe into war.

Here we may insert a note of optimism. The job can be done. This country wants no foreign "isms" — fascist or communist. The present wave of anti-Semitism is of relatively short duration. It can be pushed back in a period comparable to the period of its growth.

Exposing the Enemy

What is required in our attack on the anti-Semitic organizations is an exposure of them for everything they stand for in terms of un-Americanism, indecency and politically subversive activity. The present widespread anti-

Nazi feeling furnishes at least one effective kind of exposure of this sort. For the American people do understand the many ramifications of the Nazi evil, and as a result Nazism has come to represent an emotionally repulsive thing. Show the clear and unmistakable tie-up between the anti-Semitic organizations and the Nazis, and most Americans will shy away from them as from the plague.

There are also other tie-ups that can and should be exposed. For if the truth were widely known about all the inner workings of the numerous anti-Semitic organizations in this country — the origin and financing of their propagandas, the personal histories of their leaders, the gangster methods of their operations, and all the rest of it — there would unquestionably be a feeling of revulsion on the part of the American public against the whole rotten mess. Such exposure is of tremendous effectiveness. And there is nothing which constitutes a greater contribution to the preservation of "the American Way."

This sort of attack on anti-Semitism is not mere defensive tactics, but a real counter-offensive. Jews, however, often interpret "taking the offensive" to mean public replies to the arguments of the anti-Semites themselves. Feeling rightly that they are being unfairly attacked, their first reaction is to shout from the housetops the answers to the lies being spread against them. In any realistic sense, this is of course not an offensive at all, but the most obvious sort of defensive tactics which merely play into the hands of those who are trying above all else to make the public Jew-conscious. Arguments that the Jews are *not* communists, that they are *not* war-mongers, that they are *not* dishonest in business — these, though based on fact, only serves to stress the anti-Semitic issue itself, burning into the public consciousness more deeply than ever the impression that it is simply a battle between the Jews on the one hand and their enemies on the other. For Jews to meet every attack merely with reasoned proofs that the attack is unjustified, is to fall into the very trap set for them by the anti-Semites, who know the Jews' proverbial righteous indignation, and who have counted on it in their strategy of attack and provocation.

In this the anti-Semites have been diabolically clever; for Jews have swallowed the bait, hook, line and

sinker. Anti-Semitic meetings are held; and well-meaning but thoughtless Jews advertise the meetings with protests and picketing that make headlines from coast to coast. Put on the defensive on a dozen fronts, they scurry around the country broadcasting the very material which the anti-Semites themselves wish to spread. The result is to exaggerate the spread of anti-Semitism and to suggest that perhaps the smart thing to do is to follow the crowd. In this way a "bandwagon psychology" is actually built up by the Jews against themselves.

Such procedure on the part of Jews is just one hundred per cent wrong. One does not meet a false charge by arguments which are discounted just because they are defensive and at best are of little interest to the public. Such maneuvers are only likely to leave the false impression that where there is so much smoke there must be fire.

Combating Misconceptions Regarding the Jews

Avoiding Jewish apologetics does not mean that we must allow all the many misconceptions regarding Jews to gain currency. From time to time some particular misconception will require vigorous work to offset it. For instance, there is the misconception (not so prevalent, it is true, since the signing of the Nazi-Soviet pact) about Jews as communists; the misconception that Jewish refugees are coming to America by the hundreds of thousands and are displacing native Americans from their jobs; and the misconception that Jews generally have international rather than national interests. All these and other misconceptions must be combated and a large amount of work is of course now being done to dispel them from the public mind.

Specifically, at the present moment there is one misconception which has become exceedingly dangerous and which must be vigorously attacked, namely, the misconception that Jews are war-mongers. Every American wants above all things to keep this country out of war. Accordingly, the present argument of the anti-Semites is along the following lines: "America must keep out of the war. But there is one group in America which is working against peace. Watch out for the Jews."

To combat this, the Jews of the country should do everything to make their position clear. Rabbis and Jews in public life generally should express

themselves in no uncertain terms along the line of their beliefs, namely, that Americans must think of America first. The test of every proposition must be whether or not it makes for the security, happiness and well-being, not of a particular group, but of the American people as a whole, and, beyond that, of the world at large. American Jews are Americans, and if in the present crisis they show that they are acting as such, they will do much to deflect the impact of the war-monger propaganda which is being released against them.

Jews and the Defense of Democracy

By and large, the combating of anti-Semitism is closely tied up with the affirmation of all those democratic values which the civilized world is now being forced to defend. The present moment is, therefore, peculiarly appropriate for giving consideration to this broader aspect of the problem. Under the pressure of war psychology, the American people, thrown back on themselves and forced to appraise their institutions in the light of what is happening abroad, are already developing a strong and wholesome spirit of national unity. This is something which should be fostered from every highminded motive. The world is now in a period of transition, and such a period always means the coming of divisive forces which set group against group, class against class. Protecting America in such a period means off-setting the animosities that the revolutionaries in our midst, whether Nazis or Communists, are trying to promote. We must stop discord and put our shoulders to the wheel of liberty and humanity.

We in this country are facing today a concerted attack on all the things which have gone to make up what might be called "twenty-four-hour Americanism," and the average man must be made to understand how the subversive groups, at work behind a smoke screen of anti-Semitism, are endangering the kind of world that he wants to live in. In other words, it is not enough to speak of democracy, the Bill of Rights, etc., in vague, general terms. For in these terms everyone pays homage to them; even the German-American Bund and Father Coughlin wrap themselves in the American flag as the defenders of what they call "true Americanism." Rather must these vague generalities be brought down to specific cases. It

must be made clear to one hundred and thirty million Americans how the propagandists of foreign "isms" are trying on us the well-known trick of stirring up internal dissension and group hatred. It must be made clear that it was this sort of thing which helped to plunge Europe into war, and that, if we would preserve American peace, we must prevent the spread of these doctrines in this country. It must be made clear that the man who joins a campaign of group hatred is lending himself, whether he knows it or not, to the service of foreign propaganda and that we must protect America by keeping her united in the face of danger.

* * *

To recapitulate, this is the situation: the anti-Semites claim that the issue in the world today is between non-Jews and Jews — Christian civilization versus Jewish Communism, orderly capitalism versus Jewish "international bankers," peace versus Jewish war-mongers. And every defense of Jews as such is only too likely to accentuate that false issue which the rabble-rousers are trying to put over. But it is a false issue. And what must be done is to present to the world the real issue, namely, the defense of civilization against totalitarianism, democracy against dictatorship.

It is only natural that we Jews should be burning up with justifiable resentment and feel impelled to cry out against the libelous attacks of our enemies. But the situation is far too critical for any such self-indulgent, weak-kneed, defensive policy. What is required is a policy of attacking the enemy on a battleground chosen by right-thinking men rather than where the enemy himself wishes to fight.

We must stop being concerned so much with meeting this or that particular attack, putting poultices on boils as they break out. When we are called Communists, it will not do merely to oppose the unscrupulous propaganda with the true record in the case; what we must do is to stress the simple fact that it is the Nazis themselves who are the Number One allies of the Soviet government. When a radio orator quotes forged documents like the Protocols of Zion, it will not do merely to circulate an erudite analysis, again proving the forgery of these documents; what we must do is to make clear to the American people that the source of these forgeries is closely identified with the

enemies of Americanism and civilization throughout the world and that anti-Jewish propaganda is simply the opening gun in a campaign to undermine the liberties of free men.

What American Jews are engaged in is, not a "defense of Jewish rights," but a battle along with their fellow Americans to protect men from a new tyranny which threatens the peace of the world and which is capable of wiping out the democratic doctrines of three centuries of human achievement.

All this may be expressed in the following, provided it is understood that these guides are not absolute but merely represent points to bear in mind in deciding particular matters:

1. Remember that decent people are not anti-Semitic. Assume that your Christian neighbor is on your side and resents this business as much as you do.

2. Don't have an inferiority complex because you are a Jew. Make your children, too, proud of their religion and its fine traditions. Participate in general communal activities and perform your full duties as an American citizen. Remember that ten thousand words of "defense" are not as effective as a single unselfish act in the furtherance of what we all hold dear—a contribution to some worthy cause in philanthropy, the arts, the sciences or education; a generous or kindly deed of the simplest sort. American Jews are not only Jews; they are also Americans divided, like other Americans, on all political and social issues. Just as there is no "Jewish vote" in a political election, there should be no club of "Jewish Republicans," "Jewish Democrats," or "Jewish businessmen."

3. Whatever you do in the field of public relations, be sure it is an effective step in keeping right-thinking Christians on our side. It is not our fellow Jews who need convincing. The main point is to prevent the enemy from making headway among our fellow Americans.

4. Let sober judgment, not righteous indignation, control your actions. In other words, don't fall into the enemy's trap by accepting his own chosen issue of anti-Semitism — the issue on which he is delighted to have Jewish "replies." Remember that the provoking of such Jewish "replies" is part of the game of the Nazi agents themselves in stirring up world revolution. They want you to be apolo-

getic and defensive. Remember that very few are interested in Jewish defense except the Jews themselves; the great mass of Americans are interested much more in the defense of America as a whole. Moreover, apologetics are usually discounted in advance, and hence convince no one. This applies to all sorts of lies, innuendoes, and scurrilous propaganda against the Jews — speakers, anti-Semitic literature, vicious letters to the press, mass meetings and all the rest of it. The temptation every time is, of course, to “do something” about it; and “doing something” often means fanning the flame of just the wrong issue, a Jewish issue. Direct replies to attacks may give you an emotional safety valve; but such emotional outlets are far too costly in terms of effective action. (This does not mean that there may not at times be need for some pamphlets or books for distribution to editors, ministers, or other molders of opinion in order to explode out-and-out lies.)

5. Remember that the attack on un-American groups must not be a distinctly Jewish attack, which would only accentuate the false idea that the issue is “Jews versus non-Jews.” Rather it must be an attack by a widespread American public opinion fully aroused to the danger of foreign forces which are destructive of true Americanism. The fight is to keep the seeds of foreign intrigue out of our country, to protect America from the poison which has infected Europe. We must not allow our people to feel that opposition to Nazism involves us in foreign entanglements; for the truth is that it is Nazism which leads to foreign entanglements. We want none of it here.

6. Don't argue “racial” equality. The whole race idea only helps Hitler establish his “Aryan” myth.

7. Beware of hastily conceived legislation to outlaw the enemy. Remember that any such legislation may dangerously curtail freedom of expression in other directions. Freedom of speech is the strongest bulwark of a democracy, and is what distinguishes democracy from Nazism and Communism.

8. Prevent well-meaning friends from starting unnecessary prosecutions on charges of anti-Semitism, despite the provocation and the justice of the cause. Even a conviction may increase a scoundrel's following by enabling him to pose as a martyr. Moreover, legal technicalities may result in an

JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

“בינינו לבין עצמנו”

I AM writing these lines as I sit near the ocean, trying to enjoy the sunshine that we associate with Florida. It is remarkable to see the verandahs and the patios crowded with men and women who come from all parts of the land, all eager to drink in the balmy air, to expose their bodies to the health-giving rays of the sun—all learning to relax, to forget their daily cares and to win new health and strength. The pity of it is that we cannot learn this lesson at home, that so few of us really master the Art of Living. We are always on the go, at great speed, working, hustling, with no rest, no relaxation, no air, no sunshine. We have to tear ourselves away from it all and travel fifteen hundred miles and then store up as it were enough rest and sunshine to serve us the entire year.

It is good to see the wholesome way in which the great majority of the men and women here spend their days. I have visited many of the hotels and walked through many of the streets. There is a dignity in behavior of the people. There is no loudness, no vulgarity. One is impressed with the quiet that one finds on beach and on porch. True, there is a portion that seeks the “delights” of the big cities, and that frequents the night clubs and the races. But these are not the rank and file of the Florida visitors, who con-

tent themselves with the thrill of a blue sky, a blazing sun, the invigorating ocean, and a daily stroll on Lincoln Road.

One has but to walk a few blocks in this miracle city—Miami Beach—to see what human ingenuity can achieve. It is not so long ago that all this was a vast space of sand dunes and marshes which could not be given away. Today, land is almost priceless. You find here impressive and artistic hotels rising over night. There is no end to new enterprises, new buildings. In this process the Jew has played and is playing a leading role. He has brought wealth to this entire section of Florida. He has created employment, enriched the farmers of the entire state. One would imagine that all this labor, effort and success would be appreciated by the old settlers, many of whom have become enriched by this rapid development. But it is the old story that is so familiar to us. Men are still blinded by prejudice and envy, and will curse instead of bless those very efforts, the fruits of which they more than share in enjoying.

Israel H. Peruthal

acquittal, which could easily be misinterpreted as a vindication. In any event, a clever rabble-rouser on the witness stand can reach millions through the press whom he could never reach with his little pamphlets and stickers.

9. Don't rely on arguments for tolerance or against intolerance, except to contrast democracy with dictatorship. Tolerance means putting up with something. Everyone must be intolerant of what he considers evil (gangsters, tyranny, cruelty). Moreover, not only is the plea for tolerance a weak appeal with all except those who are already liberal and decent, but in the minds of many at the present time tolerance suggests the Jewish issue and may therefore be taken as merely another defensive argument of the sort

mentioned above. The question for Americans is not one of tolerance versus intolerance. The question is unity against subversive discord.

10. Defend the American way of life, which the Nazis are attacking by their device of raising the “Jewish issue.” Don't forget, however, that, to be seen clearly, American doctrines must be viewed against the background of their opposites. This means that we cannot rely on vague generalities but must present Americanism in clear-cut contrast with its adversaries—Nazi and Communist alike. It is not enough to speak of “freedom of speech.” There must be an expose of how freedom of speech was lost in Germany, Italy and Russia, and how it could today be lost in the United

(Continued on page 23)

WHAT OF COLUMBUS—WAS HE ITALIAN, SPANIARD OR JEW?

By RABBI JACOB S. MINKIN

EVERY new book about Christopher Columbus leaves the old question unanswered; every fresh attempt to lift the veil from this strange and bewildering personality makes his mystery even more mysterious. After four hundred years of time, and more than twice that many books written about him, the puzzle of his birth, land, religion, race and nationality, instead of clearing, is becoming even more complicated. Everything in his character, as well as every step in his career, is blurred by an elusive mist which refuses to be dissolved. Whenever the great discoverer is found making a statement about himself it is not to enlighten or inform, but with the seemingly avowed purpose of hero-making. Although few men had spoken and written so often and as much about themselves as he, he seems to have been determined to keep the world guessing about his true identity, never allowing the secret to leak out.

His contemporaries knew no more about him than what Columbus wanted them to know. Thus, Don Fernando, who accompanied his father on his last voyage, and, in addition to possessing all the family papers, had the intimacy and knowledge of his uncle Bartolomea, succeeded only too well in making the mystery of the explorer's life even deeper. Nor was the cloud of darkness surrounding Columbus dispelled by the two men who knew him intimately, befriended him and wrote considerably about him — Las Casas, and the historian of that period, Bernaldez. What they report about him, is so vague and uncertain as to leave room for the wildest conjectures. Official papers, state documents and notarial statements do not lie, but in the case of Columbus, they had been so distorted and falsified, as to render them practically worthless. To sum up the results of many years of painstaking scholarship and research, it may be said that not until the year 1476 when Columbus arrived in Portugal — and he was then 25 years old and already a seasoned navigator—his life first emerges from the realm of fantasy and heroic legend into something like real fact.

The traditional saga of his life is plain enough and is known to every American schoolchild. According to the orthodox legend, he was born as Cristoforo Colombo at Genoa, Italy, in the year 1451, to his parents Doménica and Susanna, a family of tailors and woolweavers, which trade he followed till he was smitten by the sea; was a good Catholic and ardently devoted to his religion; conceived a hunger for high achievement and longing for discovery; dreamt of a direct route to the Indies, which dream, ripening into conviction, he laid before King John of Portugal, whither he migrated under the changed name of Cristobal Colon; after the sceptically-minded scientists surrounding the throne of the Portuguese sovereign rejected his proposals, he went to Spain, where, after prolonged negotiations and many disappointments, his claims were acknowledged with the help of powerful influence, which led to his famous expedition of 1492.

The story seems so simple and plausible that thousands were fascinated by it and believed it. Not only had he become the hero of children, but many, remembering his Christian avowals and mouthing of pious phrases, voted him a saint and proposed that a niche be devoted to him on the altars of the Catholic Church. Christopher himself provided the background for such adoration, for, unlike any other scientist, discoverer and inventor of his time, or any other time, his language abounds in religious reflections. He knew the Bible as few other men, and adorned his writings with many quotations. His company was with churchmen, and Franciscan and Dominican monks were among his closest associates. He saw visions, heard voices and considered himself the instrument of a higher will for the accomplishment of its purpose. When writing to the Spanish sovereigns shortly before his death, he said, "For my voyage to the Indies. I had no help from reason, mathematics or maps of the world. It was but the fulfillment of what had been foretold by the Prophet Isaiah. God

had chosen to work a miracle through my discoveries."

Scholars, however, were less satisfied with the neatness of the story and began to ask questions. These are some of them:

1. If Christopher Columbus was a Genoese, how come he by so fluent a command of the Spanish language that he spoke and wrote it with the perfection and freshness of a poet?

2. If he looked back to Italy as his native land, how comes it that he was so indifferent to, or ignorant of his mother tongue that not a single word by him remained which is Italian?

3. If this man discovered a continent and was as sure of it as though he had it under lock and key, why is it that though he was born in the world's greatest sailing center he never even thought of offering his discovery to his fatherland?

4. Once the discovery had been made, is it possible, were he really a Genoese, that he never felt the urge to visit his family and his countrymen?

5. What Genoese was he, that no sooner had he arrived in Spain than he changed Colombo for Colon when the first is in good Spanish form?

6. If he was a good and faithful Catholic Christian as he pretended, how explain his association with Jews and Moors, when such company might have aroused suspicion and even exposed him to danger?

7. Why both in Portugal and in Spain had influential *converso* Jews a special attraction for him when he might have looked for the aid of other men for the accomplishment of his purpose?

8. Why was he incessantly protesting his Christian zeal as though attempting to ward off the possibility of attack, when knowing himself to be a Catholic he should have felt easy on that score?

9. Why, when Columbus was sailing westward on his great voyage, should he have raised the question of the expulsion of the Jews in his letter to the Spanish sovereigns when this tragic

deed was not accomplished until a few days later? What had the Jews to do with his caravel?

10. The Spanish colony in Espanola seems to have been convinced that their Admiral was not a Catholic, but a *converso*, and as such rebelled against him, or his letters to the monarchs on that occasion are inexplicable. It was the knowledge of this handicap that made the otherwise ruthless Admiral temporize and deal leniently with the ringleaders of the uprising.

There are many other surprises in store for the attentive student of the great navigator. These have to do with the mental and spiritual make-up of the man—his extreme mobility, his lack of deep-rooted patriotic feeling, his ready exchange of one country for another, not caring where he built his nest, his overflowing enthusiasm, the poetic, and almost scriptural imagery of his writings, his tenacious will to triumph over obstacles, and his Oriental, almost childish, love of display and power. It was on the basis of these awkward psychological facts, that students of Columbus had felt themselves impelled to seek the key to his riddle outside of the familiar, beaten path.

And the results are astounding. For, if the findings are correct, Christopher Columbus was neither Italian nor Spaniard, but a Jew, or a son of that martyred race of Marranos whose story makes one of the most interesting and pathetic chapters in the history of the Jewish people. Although his cradle was in Genoa, and he was born and reared in the Christian faith, his ancestors hailed from Spain, and his spiritual climate, at least that of his forebears, was Judaism. It was no voluntary uprooting that made the ancestors of Christopher Columbus, whose original name was Colon, or Colon, to leave the land of their birth and seek a new home in Italy, but the savage and bloody pogroms in 1391, when the terrors of persecution swept over the Jewish inhabitants in Spain and compelled thousands of them to migrate to more hospitable shores. Italy was the nearest and safest place where these hapless fugitives could go to, for, under the protection of the popes of Rome, who were not in sympathy with the persecutions, they could find peace and security.

Giovanno, accordingly, the grandfather of Cristoforo, or Cristobal, as he was later known, was one of the unwilling converts of the persecution

MANY HISTORIANS TODAY ARE CONVINCED THAT COLUMBUS

was a Jew, the latest being the eminent Spaniard, Salvador de Madariaga who expressed this conviction in his recently published biography, "Christopher Columbus." What actual evidence is there to support the claim that Columbus was Jewish? Rabbi Minkin analyzes the material which de Madariaga and others have used to portray the explorer as a Jew. Dr. Minkin is well qualified to make this analysis. He is the author of "Abarbanel and the Expulsion of the Jews," in which there is a chapter on Columbus which attracted widespread interest. He also wrote "Herod: A Biography," and "The Romance of Hassidism."

mania of 1391, who, to avoid possible further molestation, fled with his family to Genoa and settled there. Together with his two sons and grandchildren, he followed the good old Jewish trade of tailoring and wool-carding. Jews do not easily forget their home, not even when it treats them stepmotherly, and retain in their family life many of the old customs, even the language their forebears had spoken. It was thus that, although the Colombos, the Italian equivalent of Colon, had adopted the language of their new environment for public use, Spanish remained the home-language. This may account for the fluent use Christoforo Colombo (Cristobal Colon) made of the Spanish tongue, and his indifference to the Italian language, of which he probably never had a perfect command.

When, upon his arrival in Spain, he changed his name to Colon, it was not as radical a transformation as *Friedmans* become *Freemans*, and *Levys*, *Lewises*, today, but a reacceptance of the name by which his family had been known nearly a century ago. When the tailor-boy and woolcarder of Genoa became a Spanish discoverer and was addressed as *The Very Magnificent Lord*, it was not base ingratitude on the part of Cristobal Colon to ignore the home to which he never felt an inner, spiritual attachment, even to the point of refusing to visit it or allow it to rejoice in his glory. Italy was but a passing phase in his life; the home that alone counted, was the land that witnessed the triumph and glory, and now, alas, the decline and fall of his race,

When Cristobal Colon came to Spain, he found that it was no longer the home his ancestors had known, but the land of Ferdinand and Isabella, the inferno of Torquemada and the Inquisition. It, therefore, behooved him to be cautious, to act warily, to be on his guard, for the slightest misstep might not only imply the ruin

of his ambitions, but also of his life. He, therefore, made it his policy (for underneath his tempestuous and temperamental nature, Cristobal Colon was a most sagacious and astute man) to dissimulate and make believe, to mouth pious phrases and speak of himself as the sword and banner of the Cross. It was for the purpose of disarming suspicion that he made Franciscans and Dominicans, the very followers of the religious orders that were most ruthless against his kinsmen, his intimates, although for scientific and practical reasons, he continued his fraternization with *converso* Jews.

Alas, shadows fall on the picture! The image raised to the stature of a deity, the man who had dreamt of a new world and conquered it, and blazed a new path in human development, is found to be blurred and obscured by an inordinate greed and ambition for gold, splendor and power, and would rest satisfied with nothing short of golden spurs, Viceroy of the Indies and *The Very Magnificent Lord*. Vanity such as assailed few other men, proved his failure in Portugal and almost brought about the collapse of his negotiations with the Spanish court.

But, as portrayed by his latest biographer, Salvador de Madariaga, ("Christopher Columbus"), the mist cleared, and Cristobal Colon emerges wreathed in still more resplendent glory. For, if he was greedy for wealth and splendor, if he was seeking royal honors, it was not for himself, but to assuage the pain and humiliation of his martyred and tortured people. Nothing short of this sombre tragedy, ever present in his mind, can explain his extravagant demands and his almost diabolical pride. Cristobal had to triumph that his brethren might rise the higher from the depth of their fall. Thus, he never tired of praising the Jews, extolling their accomplishments, and quoting their

Scriptures. A good many of his notes reveal how attentive he was to things Jewish. One may sense the devilish delight he must have felt when he recorded, "All peoples received their astronomy from the Jews." This was his revenge for the ignominy and humiliation which Spain heaped upon his people! One is inevitably reminded of Disraeli three centuries later, who found his greatest satisfaction in giving an empire to the nation that spurned and scorned his people.

At the time Columbus was laying the foundation for his greatness, the Jews were liquidating their stakes in the country and preparing for their tragic march. How the dismal picture of the haggard faces of the homeless, the oppressed, the persecuted, the betrayed, must have seared the soul of the man who, in his inner consciousness, felt himself related to them! His fiery imagination and his prophetic and missionary sense must have been stirred both by the situation itself and by the Providential coincidence which dashed Israel to the ground while he was raised to his victory! Thus, and thus alone, can one account for the delight he took in connecting the two incidents which in point of time did not happen to coincide.

As presented by Salvador de Madariaga, Cristobal Colon was a true son of his race, with all the strength and weakness, with all the foibles and contradictions of his people. He was generous, he was avaricious, he was ambitious, he was careless, he was forgiving, he was vindictive, but above all, he possessed the unbending pride and dignity of a son of his race. Even when he bowed before the king and queen, he bowed before them with infinite dignity and pride. While his body bowed and fell, his soul rose high above their earthly might, conscious of his worth and sure of his triumph. When he was brought back from the New World in chains, and his life was all but ruined, Cristobal Colon wept and sobbed at the feet of his sovereigns; but those were not tears of weakness or repentance, for inwardly he felt himself superior to them and to anything they might decree.

It is a grand and daring picture of one of the world's grandest and most daring men that Salvador de Madariaga has given us in his new work. Even if not exact in all its details, the mere suggestion is enough to fill one with wonder and delight when

contemplating the gigantic image anew. Written with the fervor and passion of a poet, one can the better understand the man whose life had been one of fervor and passion. What of documented proof the book may lack, is amply atoned for by the magic of its style and the magnetic power of its narrative. Pedants may frown at it, but from the pages of this book, Christopher Columbus emerges as a heroic and sublime figure never to be forgotten.

Yet, it is chiefly due to his gifts as an artist and poet that Salvador de Madariaga made the figure of Columbus memorable for us, not for the new material that he discovered on the subject. For, although the colors are fresh, brilliant and striking, the facts, if facts they be, are not unfamiliar, not since Don Garcia de la Riega, Spanish scholar and historian, wrote his book, "Colon Espanol?," venturing the suggestion that the discoverer of the New World was both a Spaniard and a Jew, at least, that three-quarters of Jewish blood flowed in his veins. His theory was that, not only was Columbus of Jewish stock and ancestry, but that Colons, or Coloms, had been numerous in Spain, and that in 1489, three Colons, related to the discoverer, were condemned by the Inquisition and suffered death at the stake.

It was a sensational discovery which took courage to defend in the face of the old Columbus legend, and was at first received in silence. But since 1914, when Garcia made public his find of notary acts with the names of de Colon, other writers had taken up the subject, among them the well-known Spanish author and novelist, Blasco Ibanez, in several of his books, more especially in his "En Busca de Gran Kan," which appeared shortly before his death.

It is a matter of gratification rather than regret that Christian scholars and not Jews had made themselves responsible for the new theory surrounding the circumstances of Christopher Columbus, thus being spared the taunt of feeding their racial vanity by annexing a new star to their national constellation. For, however surprising, almost convincing, the evidence, Jewish historians refused to allow themselves to be stamped by the new disclosures. Whatever suspicion on the subject they may have had, their judgment remained cool and sceptical. Thus, Graetz, who wrote a

monumental "History of the Jews" and knew his sources well, while referring extensively to the Jewish nautical scientists who contributed materially to the discovery of the New World, is silent about the discoverer himself.

In the same vein wrote M. Kayserling. In his book, "Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries," he writes: "His, (Columbus') descent, his education, his voyage and discoveries, all the events of his life, have been investigated and described," but not a word is said of his Jewish origin. The nearest approach to the subject he makes, is, when he records, "Among those who were led to the great *auto-da-fé* at Tarragona, on July 18, 1489, clothed in the garb of penitents, were Andreas Colon, his wife Blanca, and his mother-in-law Francisca Colon. They all confessed that they had observed the rites, ceremonies and holidays of the Jews. What must have been the feelings of Christopher Columbus, or Colon, when he heard that members of the Jewish race bore his name, and had been condemned by the Inquisition (pp. 33-34.) Not much more satisfying are the histories of Margolis-Marx and Kastein, both of whom wrote after the sensational finds of Don Garcia de la Riega. While they dwell on the explorer's Jewish companions, they are either too shy or too critical of the new light that had been shed on the explorer himself.

Nevertheless, the subject is intriguing, and Jews cannot remain indifferent to it. There is the gigantic figure of Cristobal Colon woven with rays of transparent light. All the world now bows before him, and thousands even venerate him. There is much that is mysterious and mystifying about him. He himself never revealed his secret. He loved the Old Testament and drew from its pages some of his finest passages. He felt himself related to King David, and to the very end of his life he dreamt of a liberated Jerusalem. He moved in a circle of Jews, and in his will left a small sum to a Jew. It is a wild shot in the dark to conjecture that, at a time when baptised and unbaptised Jews surrounded the throne of Spain, Christopher Columbus himself may have been remotely of Jewish descent? Time alone, and the increasing light on the subject, will give the answer.

REVIEWS OF NEW BOOKS

By DR. ISRAEL H. LEVINTHAL

LAST month we began a review of recent books on Jewish themes written for popular consumption. We continue this summary, confident that *Review* readers will be glad to know of additional works that may help to enrich their knowledge of Jewish life and thought.

The Meaning of Marriage and the Foundations of the Family

By Sidney E. Goldstein, Block Publishing Co., N. Y. 1940.

Very few men in Jewish life have made such a serious study of modern trends in family life, the relationship between husband and wife, parents and children, as has Rabbi Sidney E. Goldstein. This little volume gives us the results of his studies. Dr. Goldstein is correct when he tells us that "the family is the basic social organization or institution. No other institution can serve as an adequate substitute." Because of its importance he would zealously guard it from those devastating and disintegrating forces that today are threatening its destruction.

It is remarkable how much wise counsel the author has succeeded in giving us within the small compass of about a hundred pages. There is deep wisdom in such observations as: "Marriage unites not two persons, but two personalities . . . Temperaments are like chemicals. Some come together and merge and produce in their merging something that is new and beautiful. Other chemicals come together and merely create an explosion." It is out of the richness of his experience that he discusses every phase that pertains to the institution of marriage. Of special interest are the chapters that treat of birth control and intermarriage.

What makes this book of even greater value is the fine way in which Dr. Goldstein combines the Jewish teachings on this subject with the results of latest research. "In the course of 4000 years of history the people of Israel have accumulated a social experience that is unique, and out of this experience have come concepts of marriage and the family, codes of conduct, and also principles and ideals that embody the wisdom of centuries."

The Meaning of Marriage and the Foundations of a Family is a book that should be placed in the hands of all young people who contemplate marriage or about to be married.

A Companion to the Bible

By Abraham J. Feldman, Behrman's Jewish Book House, N. Y., 1939.

This is an excellently prepared handbook for all who want to become familiar with that greatest treasure of the Jew—and of the world—the Bible. The book tells in very simple language what the Bible is, why it should be read, its place among the world's greatest literary classics, and its influence not only upon the Jew but upon all civilization. The author then analyzes the Bible, giving a brief description of the various books that compose it, and furnishes facts that an intelligent man or woman ought to know.

The book is, in truth, what the title implies—a companion to the Bible. It should make an excellent text book for Bible classes, and for all who would want a helpful guide to a better understanding and a finer appreciation of the Bible. "Above all," to quote the author, "it is hoped that it may stimulate many to go to the Bible itself in reverent quest of what it contains in such superb abundance—literary riches, ethical challenge and guidance, spiritual and religious inspiration, refreshment of soul."

Bible Comments for Home Reading—The Book of Joshua

By Rabbi Herbert Goldstein, Hebrew Publishing Co., N. Y., 1939.

This is a continuation of a series that Rabbi Goldstein began a number of years ago with the aim of providing a popular Rabbinic interpretation of the verses of Scripture. He has already completed the five books of Moses, and the present volume is the first to deal with the *Nevi-im Rishonim*, or Earlier Prophets. The book contains the Hebrew text and the English translation, under which are found the notes to each verse. Rabbi Goldstein chooses those explanations and interpretations of the Rabbis that help to explain the text, that give the traditional view on important points that usually baffle the modern student, and, above all, those that impart beau-

tiful moral and ethical teachings.

The comments that he selects are based largely upon the interpretations given by the Rabbis in the Talmud and Midrash, by the later commentators like Rashi, and by the more recent sages like the Gaon of Wilna and the Malbin. He makes frequent use, too, of the notes in the Cambridge Edition of the Bible, especially those that help to clarify the meaning of certain texts.

As far as the Five Books of Moses are concerned, there are other works that have attempted to do this very thing, notably the splendid volume *Pentateuch and Haftorahs*, edited by Chief Rabbi Hertz of London. Rabbi Goldstein is the first, however, to carry on this work with the historical and prophetic books of the Bible.

This reviewer must repeat what he had occasion to write to Rabbi Goldstein upon the appearance of the first volume of the series: "It is a great pity that so many of the modern generation are strangers to these marvelous interpretations of the sages, and you are, therefore to be congratulated in your endeavor to reveal to them at least a glimpse of this hidden treasure."

Jewish Life Interpreted

By Rev. I. Livingstone, Edward Goldston, Ltd., London.

The author of this little volume is the Minister of the Golden Green Synagogue in London, and one of the active figures in the Jewish religious life of the British metropolis. He feels, as he states in the Preface, "that many of the observances of Judaism are ignored because the ideas underlying them are not properly understood," and in this work he sets out to interpret them. The book contains a number of articles and addresses, the latter mostly on the subject of the Holidays. They might be termed *interpretive* sermons, since they aim to describe and to explain the various customs and ceremonials connected with each of the festivals. The second part of the book consists of "Questions and Answers," all pertaining to Jewish religious life, in which the author attempts to answer questions pertaining to our religious beliefs and practices that puzzle more and more of the rising generation. Many of these queries

were actually submitted to him by inquiring laymen.

The book was written for the general reader rather than for the scholar. Its style is simple and direct. It is both appealing and enlightening, and will be very much appreciated by those who want to know more about the beauty and worth-whileness of our religious practices.

Favorite Songs of the Jewish People

Selected and Arranged with Piano Accompaniment by Harry Coopersmith, Transcontinental Music Corp. N. Y., 1939.

The field of Jewish music has too long been neglected in America. We have failed to appreciate the power of music to awaken and stimulate Jewish loyalty. Mr. Coopersmith is one of that small group of Jewish musicians who understands this and has already done much to remedy this neglect. As the Music Director of the Anshe Emet Synagogue in Chicago, presided over by Rabbi Solomon Goldman, he has published, in collaboration with his distinguished Rabbi, a large volume of *Songs and Readings* in which he included a much larger number of songs and hymns, giving the text both in Hebrew and in English transliteration, and also the vocal music.

In this new volume, Mr. Coopersmith has selected thirty-five of what he regards as the choicest songs, suitable for schools, congregations, men's and women's clubs. This reviewer believes that it would be a splendid thing if Jews would have this little volume in their homes and learn to play and sing its songs. What a different aspect these homes would assume, what a finer influence they would have over the lives of the parents and children alike!

Mr. Coopersmith is to be congratulated upon his accomplishment. We trust that he will find the encouragement to continue his work in this important field of Jewish service.

Shireynu

A Collection of Hebrew Songs and Chants, Old and New, Religious and Secular. Selected and edited by Moshe Nathanson, Hebrew Publishing Co. N. Y. 1939.

This little volume, like the one reviewed in the previous paragraph, comes to fill a great need. Teachers in Hebrew schools have often felt a need for a popular booklet containing a choice collection of the songs and

hymns, sacred and secular, Chassidic and modern Palestinian.

Moshe Nathanson, the Cantor of the Society for the Advancement of Judaism, and the Music Director of the Bureau of Jewish Education in New York, is well fitted to accomplish this task. He is a specialist in Jewish music. He had the great fortune to study in Palestine under one of the greatest authorities of Jewish music, the late Prof. A. Z. Idelsohn. We at the Center still remember the fine work he did with our children when we were privileged to have him as the Music Instructor in our Hebrew School.

In *Shireynu*, he offers us the Hebrew text of 223 songs. Hebrew schools will welcome this collection. Zionist groups and others capable of reading the text will be happy to possess it.

The compiler has lately published a companion volume, *Minginot Shir-cynu*, in which he gives us the music to all the songs of *Shireynu*, as well as the English translation of the first stanza of each of the songs. Both of these little volumes represent a splendid achievement.

It is through the work of such men that we may hope to see a revival of Jewish music among the Jews of America today, fulfilling the prophecy of old, "And she shall sing there, as in the days of her youth, as in the days when she came up out of the land of Egypt."

The Gateway to Jewish Song

By Judith Kaplan Eisenstein.

Here is yet another good book of Jewish music. It differs however, from the previous ones reviewed above. *The Gateway to Jewish Song* is primarily interested in the young child. Here are songs of Jewish content, Jewish motif, that will interest the youngest children. One of its unique features is its intimate approach to the child. The author talks to the youngster as a fond mother would, encouraging him to compose his own songs and to write them on the pages provided for that purpose at the end of the volume. Thus, she says, he will add beauty and joy to the Sabbath and the Jewish festival observances.

Another feature that will endear the book to the young, is its attractive make-up. Each little song is accompanied by a beautiful illustration, which emphasizes its meaning and enhances its charm. Through these

songs the young hearts may be drawn closer to our people, to our faith, to Palestine, to our ancient and sacred ideals. We of the Center will find a special interest in this work, because a number of the songs were actually composed by the young pupils in our Center Academy, with which the author was connected for a number of years as the instructor of music.

Even before the *Gateway to Jewish Song* was published, the young pupils of the Center Academy sang its songs with relish and gusto. Many of them, like *Ish Ha-Shelag* (words and music by the second grade of the Center Academy) or *Hamenorah* (words by Betty Unger and music by J. K. Eisenstein) have been perennial favorites. Needless to say, the book in printed form, with its gaily colored cover is very much appreciated by the pupils. The book contains (1) Songs for Every Day, (2) Songs of Bible Days, and (3) Songs of the Ceremonies and Holidays. Therefore, both the music and the Hebrew teacher may use *The Gateway to Jewish Song* to great advantage in their work with the little ones.

By JACOB KAPLAN

ANTI-ALIEN bills pending in Congress tend to make the immigrant the scapegoat for all our social ills. These bills call for restriction on all immigration and a general clamping down on the civil liberties of the foreign-born. Already, discriminations of various descriptions are in effect against aliens. For example, immigrants are barred from the relief rolls and Federal Work Projects in many states. In general, there is considerable danger that the "deportation deliriums" characterizing the Palmer raid days of 1921 may affect the health of the nation once more. Not, however, if we accept the evidence as to the worth of the immigrant which Professor William Carlson Smith offers us in his timely, penetrating work, "Americans in the Making." (D. Appleton-Century Co., New York, 454 pages, \$3.75.)

There have been two traditional viewpoints regarding the immigrant. One has been an anti-democratic strain. This evinced itself early in our national life, shortly after the Revolution, in the Alien and Sedition laws aimed at liberal immigrants by the aristocratic Federal party. This alien bias was carried on by the Know-

Nothing party, the Ku Klux Klan, the Black Legion, and other reactionary forces. Such groups argue that the foreign born refuse to become "Americanized," that their presence will result in the "mongrelization" of the pure American race, whatever that is. They insist that there is an alien question because the foreign-born are responsible for many social evils.

Fortunately, this harmful propaganda has been countered by the intelligent thinking of democratic forces throughout our national history. The founding fathers created a nation which was to be the land of free and equal men. From its inception this nation became a haven of equality for all, native or foreign born. Throughout the nineteenth century the American nation was developed by the millions of immigrants who flocked to this country in order to escape the religious, economic, political oppression of the old-world countries. America became literally a country of immigrants. Professor Smith realizes this, and he keynotes his work by stating aptly the case of the democrat and the liberal against the immigrant-baiters and alien-mongers:

"The United States has been a nation of immigrants and their contributions have, in a large measure, been responsible for the development of our American civilization. The interplay and the interstimulation of the diverse ethnic and national groups in the new world setting have made our history and shaped our destiny. No one single nationality had directed our course to the exclusion of all others. Immigrant groups have profoundly influenced the material, institutional, and cultural aspects of our life, and we may give them credit in considerable measure for whatever of American idealism there may be."

Smith proceeds to study the reactions of the immigrant to the new conditions and strange social environment confronting him on his arrival in America. Throughout his work he is careful to understand immigrants as human beings rather than as statistical data. He parades before us an endless flow of quotations taken from such primary sources as significant autobiographies, biographies, letters of immigrants. The result is that the human interest in the work is considerable. He proves clearly that immigrants came here chiefly because of the economic, religious, and political oppression of their native lands. He

lays particular stress on the process of the assimilation of the foreign born. Secondly, he reveals the dilemma of the immigrant between two cultural worlds—the culture of his ethnic or national group and that of America. He offers us an even deeper analysis of the culture conflict between the immigrant and his children, the Second Generation. Prof. Smith here gives us the most complete and original study written to date in the field of sociology on the subject. Finally, he presents a convincing summary of the contributions of the immigrant to American life. The result is that "Americans in the Making" is a most valuable book, one of the surest appraisals of the immigrant which the science of sociology has produced.

The work offers considerable material in regard to the Jew. The emigration of the Jew to America, Smith points out, is directly traceable to his persecution—religious and economic. Jews migrated from Poland and Russia as a result of the anti-Semitic practices of Czarism after the partition of Poland at the end of the Eighteenth century. Excluded from the soil, from government, railway and liquor jobs, from other occupations and educational institutions, the Jews turned from the pogrom atmosphere of Russia to the America of freedom.

The Jew, however, in common with other immigrants influenced by old-world traditions, did not find America completely to his liking. His cultural standards often conflicted with those of the new world. A Polish Jewess thus found the chewing of gum repulsive to her. Abraham Cahan, the editor of the *Forward*, found everything strange in New York on first entering the country. The immigrant Jew in general became reserved and shy. The "greenhorn" tended to develop an inferiority complex in the new environment.

Gradually, however, the Jewish immigrant adapted himself to new patterns of behavior. He carried over certain traits from the old world and combined them with elements of American culture. He shaved his beard, substituted the daily column of advice in the Jewish newspapers—the *Forward*, *The Day*, the *Jewish Morning Journal*—for the advice of the old world rabbis. He accepted and adapted himself to new foods, new habits, new occupations. In general, he began to be assimilated.

How is the immigrant—particular-

ly the Jew—assimilated? Assimilation, Smith claims, is an inevitable process for the immigrant. He rejects the famous Melting Pot theory which held that the various nations and races were to be thrown into one crucible to emerge from it one super-American race. The advent of the World War disproved this theory according to Professor Smith. Smith is further opposed to the coercion theory of Americanization, stigmatizing it as more in line with Prussianism than true Americanism. He leans favorably to the ethnic federation views of Horace N. Kallen, and of the "sociological" principles as being the most democratic medium of assimilation. These latter theories hold that each ethnic group must have the right to exist side by side in America, partaking of American culture and enriching that culture with their own.

Did Jewish immigrants assimilate readily? In certain externals, Smith claims, they certainly did. They changed their old-world dress, for example, so that they might not be labeled "greenhorn." They shaved their beards because they discovered, as Abraham Cahan did, that it handicapped them in the seeking of employment. They modified their gestures and their mannerisms. Economic pressure caused them to change their custom of observing the Sabbath on Saturday. Many employers would not hire Jews unless they worked on Saturdays. Smith notes, however, that in countless instances older Jews clung to their orthodoxy to such an extent that they entered the pushcart trade where they could regulate their time schedules and be free to pray in the Synagogue several times during the day. Economic reasons again, in many instances, caused them to change their names.

What was the role of the "ghetto," or Jewish district, in adjusting the Jew to American life? Smith disagrees with sociological writers such as Ray Stannard Baker and Wirth in their claim that it exerted a retarding influence. Such judgments, Smith thinks, are hasty and superficial. Immigrant colonies such as the Jewish facilitate the adjustment of newcomers to American standards and more. "Instead of preventing assimilation, the immigrant quarter provides an accommodation which is favorable to the progress of assimilation. It makes possible the participation of the immi-

(Continued on page 23)

THE NEWS OF THE MONTH

By LESTER LYONS

THE Dominican Republic has agreed to permit 100,000 European refugees to settle there on the basis of full equality between Jews and non-Jews. The government has bound itself in writing to guarantee "to the settlers and their descendants full opportunity to continue their lives and occupations free from molestation, discrimination or persecution, with full freedom of religion and religious ceremonies, with equality of opportunities and of civil, legal and economic rights, as well as all other rights inherent in human beings." The settlers, who are to learn Spanish and become Dominican citizens, will be selected by the Dominican Settlement Association of which James N. Rosenberg of this city is president. The financing of an average refugee family is estimated to cost \$1,000. The Association will raise the necessary funds by the sale of shares of stock.

A program for safeguarding the rights of Jews in this country against anti-Semitism and for promoting the post-war restoration and maintenance of Jewish rights everywhere by a peace conference in which a "new system of international morality and justice" will be assured, was adopted by the American Jewish Congress at its annual convention in Washington. Resolutions approved by the convention included: Support of the establishment by the World Jewish Congress of a special institute in Geneva for the preparation of the peace aims of the Jewish people and their presentation at the peace conference after the European war; support of the effort to obtain full recognition of Jewish rights in Palestine; the establishing of commissions to deal locally and nationally with the promotion of Good Neighbor relations, to deal with the local aspects of the problems of anti-Semitism, and to provide for vocational guidance; and development of the national youth movement. Dr. Stephen S. Wise was re-elected president; Judge Nathan D. Perlman, vice-president; Louis Lipsky, chairman of the governing council; and Carl Sherman, chairman of the Administrative committee.

The Joint Distribution Committee has estimated that more than 250,000 Jews in Poland have been wiped out

since September 1, 1939, by military operations, disease and starvation and that 80 per cent of the remaining 1,250,000 Jews in the area occupied by Germany have been "reduced to beggary." The Committee reports that economic life has been "completely strangled," that disease and starvation are widespread, and that hundreds of thousands of Jews have been uprooted from their homes and are destitute wanderers. Hundreds of Jews are reported to have committed suicide or been summarily executed daily.

Efforts of the American Friends Service to extend relief in Nazi Poland have been unsuccessful. The German government has not permitted representatives of that Quaker organization to enter Poland. The Red Cross has also complained that it is not being given an opportunity to carry out its work there.

The German Gestapo has adopted an ingenious method of misleading world opinion as to the manner of treatment of the Jews in Lodz, the second most Jewish-populated city in Poland. The Gestapo forced several hundred Jews to stage a service in one of the synagogues and later to sing and look happy while seated at tables laden with food in a Jewish restaurant. Moving pictures of the scene were taken for propaganda purposes. Of course, the films did not show that these Jews were not permitted to partake of the food before them or that they were taken from the restaurant to a forced labor camp. Nor were pictures taken of any of the countless horrors or tragedies to which the Jews of that city have been subjected,—of brutal physical attacks on them, plundering of their property, seizure of Jewish women for military brothels, sealing of Jews in freight cars, for deportation to distant places in Poland. The Nazis have ordered Lodz to be free of Jews by March 1.

Despite the irksome conditions created by the war, the artistic and cultural life of Palestine is continuing with vigor. Habimah, the Hebrew Art Theatre, and Ohel, the Labor Guild Theatre, are preparing to present a number of plays in Hebrew, including

NAZIS HONOR JEW

The German Embassy has expressed to this government its appreciation of the kindness shown by the United States cruiser Tuscaloosa in rescuing the 577 members of the crew of the liner Columbus after they had scuttled it. Particular thanks was given for the conduct of the commander of the cruiser, Captain Harry A. Badt, apparently in ignorance of his being a Jew. No reply has yet been given by Hitler to a query posed by a leading Washington paper as to whether any of the men on the Columbus would have rescued Captain Badt had they found him where he found them.

several original productions by local playwrights. Bronislaw Huberman, the founder of the Palestine Orchestra, will be in Palestine during the concert season and will be soloist at one of the concerts to be given by that orchestra.

The famous library of the Jewish community of Berlin has been confiscated without compensation by the Nazi government. Among the 80,000 volumes in the library were many priceless manuscripts.

Samovars brought as souvenirs to Palestine by refugees from Russia, Poland and Lithuania are proving to be quite useful. Because of the rationing of kerosene and the difficulties in obtaining fuel, these tea-kettles have become necessary household implements.

The Jewish National Fund is conducting a nation-wide educational contest in order to spread greater knowledge concerning Zionism and Palestine and to obtain additional funds for the purchase of land in Eretz Israel. In the conduct of the contest, the Fund has issued an illustrated "Quiz Book" in Hebrew and in English and a series of 99 Keren Kayemeth stamps depicting a variety of themes and scenes in the history of the Jewish people and the progress of Zionism. The contestants are required to affix the proper stamps as answers to the questions in the Quiz Book. Many valuable prizes will be awarded in this contest which ends May 15, 1940.

Proposals for the settlement of Jewish refugees in the Kimberley region of Australia, while not yet "officially" received by the Australian government, apparently will meet with its disfavor. Speaking on this subject, the Minister of the Interior said that "The general policy of the government is opposed to the encouragement of the settlement of large numbers of foreigners in any one area."

Many new industries are being established in Palestine. Since the beginning of the European war, 39 have been set up, a number of them by refugee Jews from Europe. Some of the new enterprises are a hand weaving plant, a shoe factory, and a leather belt factory. Orders for Palestinian products are being increasingly received from other countries, particularly from Egypt and Syria. Large purchases have also been made for the French army. A French paper in Cairo has expressed the belief that Palestine bids fair to become the industrial center of the Near East.

A consumer's cooperative has been formed at Haifa. A membership fee of \$2.50 entitles a member to a discount of 10% on all purchases. Only 1,000 persons may be members of this cooperative. First opportunity for membership has been given to workers earning the lowest wages.

2599 STUDENTS OF HEBREW IN N.Y.C. HIGH SCHOOLS

During the past six years the number of students of Hebrew in the high schools of the city has increased from 324 to 2,599. In the junior and senior high schools, 2,707 are studying Hebrew. The number of students of German is 12,699. This represents almost half of the number studying that language at the time of the advent of Hitler.

Living costs in Palestine have increased 9.1 per cent since the outbreak of the war. The rise is chiefly in food and clothing. Because of dwindling foreign markets citrus growers are facing a critical condition. Attempts are being made to find new by-product uses for citrus, such as conversion into alcohol, cattle fodder and acetone. The Keren Hayesod is supporting in part, research work by the

Agricultural Experiment Station of the Jewish Agency to prevent citrus wastage.

A moving picture showing the activities of the Hadassah Medical Organization in Palestine has recently been completed. The film will be brought to this country in a few months. The Hadassah Hospital on Mount Scopus, which was opened nine months ago, has 215 beds at present. Plans are being made to increase the number to 300.

That considerable headway is being made in the movement to promote the import of Palestine products through the Totzeret Haaretz Consumer's League is the report of the Pioneer Women's Organization under whose auspices the League functions on a co-operative, non-profit basis. The proceeds from the sale of these products are used to support the activities of the Pioneer Women's Organization and its Palestinian affiliate, the Working Women's Council. These groups have established farms, trade schools, shops and employment bureaus where women and girls are trained for agriculture and industry and are generally assisted to adjust themselves to the pioneering life of the Jewish Homeland.

The Women's Committee of the New York Round Table of the National Conference of Christians and Jews is sponsoring a number of joint meetings of women of the Jewish, Catholic and Protestant faiths at their respective houses of worship in this city. The purpose of these interfaith meetings is to enable the members of each group to "get rid of the distorted images" in their minds as to the members of the other groups. At the first of these gatherings, several hundred Catholic and Protestant women visited the Jewish Theological Seminary and Temple Emanu-El. The next program was held at the Corpus Christi Catholic Church. In April, these groups will meet at the Riverside Church, of which Dr. Harry Emerson Fosdick is pastor.

A committee has been formed in England to issue a lexicon in Yiddish of Jewish social life in Great Britain. The publication will contain biographies of Jewish authors, rabbis, artists, industrialists, politicians and others and will describe all Jewish organizations, synagogues and commun-

ities. The Ministry of Food in England has fixed maximum prices for Kosher meat sold at retail.

Dr. Thomas Mann the noted exiled German writer, has described the allocation by the United Jewish Appeal of a fund for aid to Christian refugees as a "contribution of incalculable benefit to the furthering of good-will among men." Dr. Mann is honorary chairman of the American Committee for Christian Refugees. President Roosevelt has declared that this gift "bears eloquent witness of the spirit of tolerance and true charity, and affords an example of good will which could be widely copied with happy results."

HEBREW UNIVERSITY EXPANDS EVEN IN WAR TIME

Three new buildings are being constructed by the Hebrew University on Mount Scopus. They are the Kootcher Building for a Jewish Archaeological Museum, the Rosenbloom Building for the Faculty of Humanities, and a sport center A non-sectarian group of noted scientists in America has formed a committee to establish an international academy of science in Jerusalem. One of the objects of this academy is to aid exiled Jewish scholars.

The Jewish press has severely criticized the "Polish Government in Exile" in Paris for sending General Joseph Haller to this country as a good-will emissary. General Haller is well known for his anti-Semitic manifestations, having previously allied himself with pogromist activities in Poland. His designation as a representative here of the exiled Polish Government is regarded as inconsistent with recent utterances of that government that anti-Semitism would not be tolerated in a restored Poland.

Because the courses for refugee rabbis given at the Jewish Theological Seminary of this city since last November have been very successful, the National Refugee Service, Inc. has allocated a fund for their continuance through June. The courses are free and are designed to help European rabbis to adjust themselves to American requirements for useful activity in the rabbinate. The instruction embraces English, phonetics, and practical problems of the ministry.

REPORT ON BROOKLYN JEWISH CENTER ACTIVITIES FOR THE YEAR 1940

Delivered by the President, Joseph M. Schwartz, at the Annual Meeting on Thursday, January 25, 1940

IN these days when broken treaties and unkept pledges are the rule rather than the exception, it seems more appropriate than ever that I reaffirm my pledge of service, and offer my sincere thanks for the loyalty and support you have given me.

As we stand at the threshold of another year, let us hope that the bond between you and my administration be heart-warming and helpful, rather than merely a cold exchange of words and promises.

Before continuing with my report, allow me to pause for a moment to say just a word about our suffering fellow-Jews in Europe. With war and disaster raging all over the world, and the harvest of slaughter and ruin mounting daily, we are entering a period of great consequence to our people. Whatever the final outcome may be, regardless of who shall be the victor, it is the Jews of Europe who have already paid the price. They are the scapegoats in the midst of a hungry wolf-pack, with no force to depend on other than the moral force of our cause and the inner faith that we shall prevail in the end.

Hence, our great anxiety to save the remnants of our stricken brethren who are the innocent victims of this catastrophe.

Therefore, we in this free and loving America, must rally all our forces to extend a helping hand to save them from utter destruction.

In God's name help them.

Religious Activities

SOME of you may remember that in my last year's annual report I mentioned the work of a special committee to improve the synagogue services of our Center. It is my happy privilege to report that as a result of the recommendations of the committee, your officers, directors, and trustees approved the necessary expenditures for the purchase of uniform Prayer Books which were used for the first time during the last High Holy Days. There was such a unanimity of approval of this innovation that we were all exceedingly proud of it. For many years we received com-

plaints from some of our worshippers, especially the younger man and women, who found it hard to follow the service because of the variety of prayer books used by our congregants, some printed in this country, others published abroad.

The other activities of our Religious Service Department have continued as successfully as heretofore. The attendance at services has been most satisfactory. The Friday night services continue to attract large congregations, and we are proud indeed that they are generally regarded as among the most successful of any services of a similar nature held in the country.

Hebrew Education Department

THE Hebrew Educational Department made considerable progress. The registration in the afternoon Hebrew School numbers 121. The Sunday School registration has improved. We now have 221 children on the rolls. In addition 51 children attend the Consecration and Post Consecration Classes. Altogether, 397 boys and girls receive the benefits of the fine Jewish training furnished by these schools. Mention should be made of the fact that the Hebrew Education Department supervises the Junior Congregation, which holds services in our Prayer Room on the Sabbath and on Jewish holidays.

Center Academy

THE Center Academy was organized in February, 1928, and has since established an enviable reputation as a unique progressive school combining instruction in general and Hebrew subjects. It is probably the only school where Hebrew instruction is given along progressive lines, and as such is highly regarded by leading Jewish educators of the country.

The registration during the past year was 106.

Institute of Jewish Studies For Adults

THE Institute of Jewish Studies for Adults has a registration of 107 students. Evening courses are given in Hebrew, Jewish History, Religion,

Talmud and Bible. This season we also established morning courses in Jewish History, and Religion which are attended exclusively by women.

General Education

THE attendance at the Monday evening Forums has been most encouraging. Events abroad have brought about an increased interest in the discussion of problems confronting the world at this time. The committee is to be congratulated on the fact that it always strives to give us the best speakers available in the field of expert opinion.

In addition to the Forum, the committee has supervised several course lectures given in cooperation with the New York City Board of Education. Under its auspices a number of interesting lectures in Yiddish were heard during the year. These Yiddish evenings were well attended, and we had the privilege of listening to addresses by some of the leading representatives of Yiddish literature and journalism.

The committee has also continued with the "Town Meeting of the Air" series on Thursday evenings. These events aroused much interest, and spirited discussions preceded and followed each radio broadcast.

Center Library

WE have every reason to be proud of the progress made by our Library Department. We are happy that our members have cooperated with us in donating books. Rabbi Levinthal has often had occasion to appeal through the columns of the *Review* for donations of special sets to enrich the library. In every instance he received a favorable response from some member, even though the price of these sets ran into considerable sums. There are at the present time about 3350 volumes in the library. Approximately two hundred borrowers avail themselves of the opportunity to draw books in Hebrew, English and Yiddish. The library is of great help to scholars who consult it frequently and to students attending our schools.

Publications

THE members have been kept in close touch with events in the institution by means of the weekly *Bulletin*. The *Brooklyn Jewish Center Review* has continued publication as a high type of monthly magazine of general Jewish interest. We are proud of the enviable reputation it enjoys in the Jewish newspaper world. It is without a doubt the best magazine issued by any institution of our type.

Last September we published for the first time the Center Diary covering the year 1939-40. It contains a wealth of factual material, in addition to a description of the aims and activities of the Brooklyn Jewish Center. The members of the institution welcomed this little pocket diary and have expressed their appreciation for it. It is to be hoped that we will issue it annually.

Social Activities

WE are indebted to the Social Committee for the interesting social functions arranged for the membership. The monthly social meetings have been most successful and have attracted large attendances. We do hope that more of our members will attend as often as possible in order that we may learn to know each other in a spirit of fellowship befitting members of our organization.

In addition to the social activities, the committee has supervised the work of our clubs for the younger members of the institution. Groups have been organized to take care of all children of our members. These clubs are in the capable hands of experienced leaders and are supervised by Rabbi Lewittes, the director of our club activities.

Physical Training Department

THE Physical Training Department has always been regarded as one of the most successful activities in the building. The attendance for the year proves it, namely 27,581 men and 4,517 women.

The basketball games have been attracting exceptionally large audiences and our team has a splendid record. This year it is participating in an Inter-Center Tournament sponsored by the Jewish Welfare Board. These successful basketball games have been of great financial aid to the department.

House Committee

IN making this annual report we must not overlook the splendid work of our House Committee, and particu-

larly of the chairman, Mr. Hyman Aaron. Throughout the summer, while most of us were away, he spent days and weeks making all necessary alterations and improvements in the building. Many of our rooms and the auditorium were completely renovated and decorated. In this particular work, he received capable advice from the president of our Sisterhood, Mrs. Albert Witty.

Membership

WE close the year with a membership of 973, (616 married and 357 single members), as compared with 985 members reported last year. The enrollment during the year was 198.

We are naturally pleased with the large enrollment of new members, which is a tribute to the attractiveness of the institution. However, we hope that a stronger effort will be made in the coming year to reduce the turnover in the membership.

Metropolitan Opera House Concert

LAST December we again conducted our annual Metropolitan Opera House concert and the success was even greater than in the previous years. Once again, we called upon our active friend, Mr. Moses Ginsberg, to head the committee in charge of the concert. Both he and the members of his committee are deserving of great praise for their fine work.

Sisterhood

MRS. Albert Witty, president of our Sisterhood, will render a separate report comprising the activities of that organization. The women have cooperated loyally in all work of the Center and have rendered financial aid to many worthwhile causes and movements.

Finances

I SHALL not endeavor in this report to cover the financial condition of the Center. This work I shall delegate to our Treasurer, Mr. Moses Ginsberg, who will follow me. We are pleased that some progress has been made in the past year, and that in addition to covering the cost of maintaining the institution and its activities, we have been enabled to reduce our indebtedness by a considerable amount.

Expressions of Thanks

IT would hardly have been possible to make the progress we did, were it not for the loyal help we received from you, the members of the institution, and from the chairmen and

members of the various committees, and the members of the Board of Trustees and Governing Board. We owe them all a sincere debt of gratitude for their fine cooperation. My personal thanks are due to my fellow officers, the Vice-Presidents, Judge Emanuel Greenberg and Mr. Hyman Aaron; our Secretary Mr. Max Herzfeld, and our Treasurer, Mr. Moses Ginsberg. They were of inestimable value in our work. They have met often and tackled with me the day to day problems of the institution. I want to thank them in your name and mine.

I express my sincere appreciation of the work of our esteemed and beloved spiritual leader, Rabbi Israel H. Levinthal. He has given of himself wholeheartedly to all causes and movements affecting the welfare of our people, and has been a great source of strength and inspiration to us.

This report would not be complete without a statement of our thanks to Mr. Joseph Goldberg, our Administrative Director, for his whole-hearted loyalty to the Center and for his fine, tireless work in its behalf.

General Activities

I HAVE thus far limited myself to a brief outline covering the various departments within the Center. I must however, note some of the activities of a general nature in which the Center participates.

When the call came to raise funds for the United Jewish Appeal the Center membership responded generously. Judge Emanuel Greenberg headed the campaign committee and it is estimated that close to \$90,000 was contributed by our members. The membership also cooperated with the Ort, of which Mr. Max Herzfeld is the Brooklyn chairman, and aided in other causes.

A special committee was appointed to handle the problem of refugees. This committee has rendered useful service. I might also mention that at the last meeting of the Board of Trustees a decision was adopted to enter into a contract for the services of a refugee rabbi, who is now in Mainz, Germany.

The growing spirit of anti-Semitism in our Borough has given us all a great deal of concern. Indoor and outdoor meetings sponsored by the "Christian Front," the "Christian Mobilizers," and other anti-Semitic groups were daily occurrences in all parts of Brooklyn. They tended to sow a spirit of hatred among the re-

sidents of this Borough and to incite our neighbors against us. The Board of Trustees discussed this matter at length and authorized the appointment of a special committee headed by Dr. Moses Spatt to investigate the situation. As a result of the plans made by this committee, the Brooklyn Jewish Center issued a call for a conference on anti-Semitism which was held on November 16th, 1939, and which was attended by the rabbis, presidents and representatives of the leading synagogues, temples and Centers of the Borough. Several meetings were held since, and plans have been devised for the organization of a Jewish Community Council in Brooklyn. It is our fervent hope that this will be the forerunner of a united effort on the part of Brooklyn Jewry to organize for the protection of our rights whenever they are challenged by sinister forces in our midst.

Conclusion

TWENTY years ago this month the excavators were busily engaged in the task of digging the ground for the foundation of this magnificent structure. The small group of men of vision comprising the pioneers of the Center looked forward longingly to the time when this institution would function as a constructive force in our community. Reviewing in our minds what has been accomplished in those eventful twenty years we can, in all modesty, be truly satisfied. They who stood by the Center in its days of joy as well as in days of crisis may well be proud of their foresight, daring and vision. I am reminded of an article which appeared recently in one Yiddish newspaper. In the midst of the era of prosperity, the writer said, a few farsighted Jews took the initiative to organize a Brooklyn Jewish Center. Later fortunes disappeared, he concluded, but the Brooklyn Jewish Center, as a cultural and social force, remained. What a worthwhile lesson this holds out for us. With your help and the cooperation of our loyal membership, this Center will thrive and prosper and continue to serve Jewry in the future as it has so faithfully served it in the past twenty years.

IN MEMORIAM

This congregation affectionately recalls those of its members who during the past year, exchanged their earthly habitation for the eternal abode. They
(Continued on page 22)

FORUM LECTURES and DISCUSSIONS

EVERY MONDAY EVENING AT 8:30

MARCH 4th—

DR. ABRAHAM A. BRILL

Famous psychologist and psychiatrist, author of "Psycho-Analysis, its Theory and Applications," "Reflections of War and Death." He has translated Freud's "Selected Paper on Hysteria," Freud's "Interpretation of Dreams," etc.

Subject:

"WHAT DOES YOUTH WANT?"

MARCH 11th—

RABBI MILTON STEINBERG

Brilliant scholar, author, lecturer; author of "The Making of the Modern Jew," "As the Driven Leaf," etc.

Subject:

"THE PSYCHOLOGY OF THE MODERN JEW"

MARCH 18th—

PROF. MAX LERNER

Brilliant publicist and writer; formerly editor of "The Nation," author of "Its Later Than You Think," etc. Prof. of Political Science, Williams College.

Subject:

"IF YOU MEAN DEMOCRACY"

APRIL 1st—

RAYMOND CLAPPER

Noted Washington Correspondent, columnist and author. Author of "Racketeering in Washington," etc.

The Forum will close on April 15 with an address by

DR. STEPHEN S. WISE

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 MOSES GINSBERG Treasurer

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 Levy, Mrs. Harry

Levine, Benj. A.
 Levine, Samuel
 Levingson, Isaac
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 Lukashok, Jos.
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 Zirn, Abr. H.
 Zucker, Harry
 Zwerdling Tobias

SUSTAINING MEMBERSHIP FOR 1939

THE following is a list of the 1939 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
 Barnett, Mrs. S.
 Bernard, Mrs. Louis W.
 Bregstein, Bernard
 Bregstein, Elliot
 Cohen, Julius
 Dlugasch, Morris
 Goell, Mark J.
 Goldberg, Mrs. Rachel
 Goodstein, Wm.

Gordon, Louis
 (of Avenue T)
 Halperin, Louis
 Jablow, George
 Katz, Samuel
 (of Park Place)
 Kirschman, M. J.
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 Kronish, Fred
 Lipsky, Charles
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Marcus, Sidney
 Plush, Mrs. Isaac
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 Rutchik, M. M.
 Rutstein, Jacob
 Salwen, Nathan
 Shapiro, Abraham
 Steingut, Hon. Irwin
 Weinberg, Morris
 Weinstock, Louis
 Werbelovsky, Benjamin

BROOKLYN JEWISH CENTER ACTIVITIES

RABBI LEVINthal TO PREACH ON SHOLEM ASCH'S "THE NAZARENE" TONIGHT

This Friday evening, March 1st, at our late services which begin at 8:30 o'clock Rabbi Levinthal will preach the first of two lectures on "Sholem Asch's 'The Nazarene'—Its Greatness and Its Weakness." In view of the discussion which this latest work of Sholem Asch's has aroused, we are confident that the members will be interested to hear the word of the Rabbi regarding this important best seller.

Rev. Kantor will lead in the congregational singing; you and your friends are cordially invited to attend.

P.T.A. CENTER ACADEMY MEETING TUESDAY

The Parent-Teacher Association of the Center Academy will hold a meeting on Tuesday evening, March 5th, at 8:30 o'clock. The speaker for the evening will be Dr. I. Dinin, of the faculty of the Jewish Theological Seminary. The topic for his discussion will be, "The Importance of Jewish Education in the Changing American Community." All welcome.

Y.F.L. MEETING TUESDAY

There will be a regular meeting of the Young Folks League on Tuesday evening, March 5th, at 9 p.m. Benjamin R. Epstein, Speaker of the Anti-Defamation League, who recently visited Germany, England, France and other countries in Europe, will speak on the foreign situation. There will be a concert of recorded music in the lounge before the meeting. Dancing and refreshments will follow.

REV. MOSHE NATHANSON NEW DIRECTOR OF THE SISTERHOOD CHORAL GROUP

Arrangements have been made with the noted choral director and Palestinian singer, Rev. Moshe Nathanson, to direct the Choral Group of the Center Sisterhood. This group meets every Tuesday, promptly at 12:45 p.m. Center members who are interested in joining this group are requested to please call at the Center next Tuesday.

BAR MITZVAH

Hearty congratulations and best wishes to Mr. and Mrs. George Fein of 634 Montgomery Street on the Bar Mitzvah of their son Sheldon H. which will be held at the Center on Saturday morning, March 2. We wish also to congratulate the grandfather, Mr. Hyman Fein of 55 Lenox Road.

CONGRATULATIONS

We extend our hearty congratulations and best wishes to the following:

Mr. Henry Davis of 1041 Carroll Street who celebrated his 70th birthday anniversary on Monday, February 26th.

Mr. and Mrs. Hyman Rachmil of 1056 President Street on the engagement of their son, Dr. Maurice Rachmil to Miss Beatrice Young.

SCHEDULE OF JUNIOR CLUBS

The following junior clubs meet Saturday evenings at 7:30 o'clock.

Center Girls.
Shomrim (boys).
Maccabees.
Vivalets (girls).

On Sunday afternoons at 2:30 o'clock the following clubs convene:

Photography
Candle Lites (girls).

ACKNOWLEDGMENT OF GIFTS

Prayer Books

Mrs. Lena Boskowitz
Mrs. A. Posner
Mrs. A. Shapiro, in memory of her father.

Library

M. Bass
Claire Gumeiner
Irwin Gumeiner
Ina Klein
Sydelle Stone
Arthur Rebach
Dr. Emanuel Velichovsky, through the courtesy of Mr. Samuel P. Abelow
Elaine Hornick
Frank Woodwitz

PERSONAL

Mrs. Phillip Brenner was elected president for the sixth consecutive term of the Hebrew Home and Hospital for the Aged. Mr. Jacob Shapiro was re-elected chairman of the Board of Directors.

BAR MITZVAHS OF 1939

Martin Howard Feinberg, son of Mr. and Mrs. David Feinberg, Jan. 7th.
Theodore Jentelson, son of Mr. and Mrs. Jacob Jentelson, Jan. 14th.
Milton Katz, son of Mr. and Mrs. Sam Katz, Jan. 21st.
Robert Wedeen, son of Mr. and Mrs. George Wedeen, Jan. 28th.
Mark Leicher, son of Mr. and Mrs. Jacob E. Leicher, Feb. 4th.
Lloyd Spiegel, grandson of Mr. and Mrs. Simon Spiegel, Feb. 11th.
Jules Rothkopf, son of Mr. and Mrs. Abraham Rothkopf, Feb. 18th.
Arthur Wittenstein, son of Mr. and Mrs. Martin Wittenstein, Feb. 25th.
Alvin Edelstein, son of Mr. and Mrs. Emanuel M. Edelstein, March 25th.
Stanley Rabinowitz, son of Mr. and Mrs. Julius Rabinowitz, April 15th.
Daniel Goldberg, son of Mr. and Mrs. Samuel P. Goldberg, April 29th.
Sheldon Liebler, son of Mr. and Mrs. Roy M. Liebler, May 6th.
Irwin Uran, son of Dr. and Mrs. Arthur W. Uran, May 13th.
Gerald Diamond, son of Mr. and Mrs. Hyman Diamond, May 20th.
Philip Perlman, son of Mr. and Mrs. Benjamin Perlman, May 27th.
Jay B. Moskowitz, son of Mr. and Mrs. Samuel Moskowitz, June 3rd.
Arthur Joshua Melker, son of Mr. and Mrs. Abraham R. Melker, June 17th.
Edwin Ira Bakst, son of Dr. and Mrs. David Bakst, July 1st.
Joseph Sherman, son of Dr. and Mrs. Julius Sherman, Oct. 7th.
Aaron Goodstein, son of Mr. and Mrs. Jacob I. Goodstein, Oct. 21st.
Wally Kaplan, son of Mr. and Mrs. Sam Kaplan, Nov. 4th.
Marshall Edwin Chess, son of Mr. and Mrs. Bernard Chess, Nov. 25th.
Jay M. Shapiro, son of Mr. and Mrs. George A. Shapiro, Dec. 16th.

TO MEMBERS PLANNING BAR MITZVAHS AT THE CENTER

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the *maftir*. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other *aliyahs* and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

JUNIOR LEAGUE MEETING THIS THURSDAY

Judge Emanuel Greenberg will be the guest speaker at the meeting of the Junior League on Thursday evening, March 7th at 8:30 o'clock. All members of the group are urged to at-

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P. M. and on Sundays from 10:30 A. M. to 3:30 P. M.

THE PHOTOGRAPHY CLUB

The Photography Club is continuing to meet every Sunday afternoon. The members not only develop and print but also make beautiful enlargements. The newest recruits to the club are Phyllis Pressman, and Jack Hirschleifer. The girls and boys of the Club are now planning to participate in a photography contest which will take place some time in April.

SABBATH SERVICES

Kindling of candles at 5:34 o'clock.
Friday evening services at 5:30.

Sabbath services, Parsha Vayakhel, will commence at 8:45 A. M.

Rabbi Levinthal will preach on the portion of the Torah.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:30 P. M.

Mincha services at 5:30 P. M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 5:30 P. M.

APPLICATION FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Baron, Lester A.

Underwear Unmarried
Res. 1911 Albemarle Rd.
Bus. 30 W. 23rd St.

Proposed by Albert Baron and David Trilling

Chiperstone, Miss Betty

Res. 132 Alabama Ave.

Proposed by Fred Chiperstone

Diamond, Dr. Harry D.

Physician Married
Res. 9320 Flatlands Ave.

Proposed by Morris Puchkoff and Wm. Shorenstein.

Gottlieb, Saul

Paper Married
Res. 1500 Carroll St.
Bus. 470 Osborn St.

Horowitz, Ben

Trimings Unmarried
Res. 479 Empire Blvd.
Bus. 65 W. 37th St.

Proposed by J. Augenstein.

Kaufman, Joseph B.

Attorney Married
Res. 368 Eastern Pkwy.
Bus. 450 - 7th Ave.

Proposed by Louis Phillips

Leftow, Mrs. Bertha

Res. 421 Avenue L

Proposed by Isaac D. Sorgen

Levin, Milton E.

Paper Mache Unmarried
Res. 115 Eastern Pkwy
Bus. 35 Claver Place

Proposed by Joseph Brown

Lindauer, Harry

C.P.A. Married
Res. 567 Parkside Ave.
Bus. 26 Court St.

Proposed by Arnold M. Schwartz and Sidney Levey

Miller, Manny

Unmarried
Res. 112 Marlboro Road
Bus. 1506 Pitkin Ave.

Proposed by Byron Topol

Rader, Albert A.

Detective Unmarried
Res. 1452 Carroll St.
Bus. 400 Broome St.

Proposed by K. Karl Klein and Dr. Jacob Freiwirth

Radwell, Louis

Govt. Unmarried
Res. 227 E. 53rd St.

Bus. N. Y. Navy Yard

Proposed by Hyman Kammerman

Rosenbaum, Miss Eleanor

Res. 374 Eastern Pkwy

Ryder, Frederick L.

Mechanical Engineer Unmarried
Res. 590 Williams Ave.

Bus. Navy Yard, N. Y.

Proposed by David Nemerov

Schulman, Bernard

Attorney Married
Res. 780 St. Marks Ave.
Bus. 26 Court St.

Shapiro, Mortimer A.

Attorney Unmarried
Res. 1400 President St.
Bus. 29 Broadway, N.Y.C.

Proposed by Nathan D. Shapiro

Sobelman, Alfred

Linen Supply Unmarried
Res. 852 Utica Ave.
Bus. 514 W. 49th St.

Proposed by Louis Sobelman

Application for re-instatement in the Brooklyn Jewish Center:

Weitzman, Dr. Samuel

Dentist Married
Res. 5705 Snyder Ave.
Bus. 417 Knickerbocker Ave.

EMANUEL GREENBERG

Chairman, Membership Committee

SUNDAY SCHOOL NOTES

The Palestine ambulance project of the Hebrew Educators Committee has received the enthusiastic support of the children and a considerable sum was collected.

In honor of Chamisho Osor all Keren Ami money collected for the past three weeks was devoted to the purchase of Palestine trees.

A Shalach Monos project is planned for Purim. Children will bring fruits and foods which will be sent to a worthy local institution.

Stories told during the past include: "Abraham Lincoln's Jewish Friend," "The Refugee," "The Broken Menorah," "Trees in Palestine," and the "Star-Gazer."

IN MEMORIAM

(Continued from page 18)

have recorded their lives on the tablets of our hearts and their names will ever be mentioned with blessings.

Max H. Haft, Feb. 12, 1939

Mrs. Mendel Hecht, Feb. 20, 1939

Henry Lieb, June 19, 1939

Mrs. Meyer Nemerov, June 30, 1939

Mrs. Joseph Feldman, July 7, 1939

Mrs. H. Kirsch, Sept. 2, 1939

Julius Sadvoransky, Nov. 12, 1939

Meyer Nemerov, Nov. 19, 1939

Mrs. Charles Goell, Dec. 6, 1939

Mrs. Max Fabrikant, Dec. 8, 1939

Morris Kraus, Dec. 13, 1939

"And the Dust Returneth to the Earth As It Is, But the Spirit Returneth Unto God Who Gave It."

JUNIOR LEAGUE

The highly successful Junior League program included talks by a Masada representative, Mr. Edelstein of our Hebrew School faculty. During the next few weeks the Junior League will be addressed by Hon. William I. Siegel and Judge Emanuel Greenberg.

CLUB NOTES

The Senior Girls have arranged another skating party at the Park Circle Skating Rink for March 2nd. All interested please meet outside the Center at 8 o'clock. On March 9th, they will be hosts to the Boys Club of the Young Israel of Flatbush. At that time Rabbi Lewittes will lead in an open forum.

The Shomrim lost 10-6 in a basketball game with the Whippets A. C. Basketball practice every Saturday.

The Center Girls arranged a successful kiddie party. On the committee were: Rosalie Gross, Winifred Sherman, Bernice Levitt. Plans for future meetings: orations on Great Jews, a theatre party and costume party for Purim.

The Maccabees are planning to conduct a service during the coming month at the Junior Congregation as part of their Young Judea program. The basketball team has elected Sam Zimtbaum, captain. Varsity players: Walter Sobelman, Ephraim Feldman, Leonard Greenberg, Norman Shapiro and Herzl Hammer.

The Vivalts continue their arts and crafts program by making Sabbath objects such as the Challah out of clay.

The Candle-Lites arranged a museum trip and are planning a Purim puppet show.

JIM JAM JEMS

Our "doubles handball" tournament is moving along very nicely with the seeded teams running true to form. The following teams have recently won matches: Al Goldstein - Irv. Stein; Ben Smallberg - Dave Trilling; Steve Saltz - Harold Shapiro; Morris Strausberg - Sol Strausberg; Al Loonin - Dick Baum; Jack Raphael - Mac Drazin.

* * *

Yes—at last our little boxing group for boys which meets on Sunday afternoons under the guidance of Milton J. Goell is making progress, slow but sure. Come on boys—show some interest. Put the gloves on—Sundays at about 2:15 p.m.

* * *

With warmer weather approaching thoughts gradually change to outdoors—it should set your mind thinking about learning how to swim or improving your swimming. See our Paul Mirsky in order to get into the "swim."

* * *

We can't help but continue a favorable comment about our basketball team. They are seeing plenty of action and what's more are going places. One more game completes our sectional Jewish Welfare League tourney. The game if won will give us the championship. In addition our team has won its first round in the A.A.U. championships. Next home game is March 3rd. Come down for some excitement. Our Junior team deserves a world of commendation. They are playing beautiful basketball and giving our early arriving enthusiasts a real pleasure in their witnessing so many one point games. Keep it up Messrs. Rose, Goldman, Husid, Radutzky, Richman and Fine; you are doing a grand job.

YIDDISH EVENING, MARCH 21st

Under the joint auspices of the Yiddish Department of our Forum and the I. L. Peretz Jewish Writers Club a literary evening is being arranged for Thursday evening, March 21st at the Center.

The program will include the following noted Jewish writers: Abraham Goldberg, Zivion and M. Rivlin. An interesting musical program will be given by well known artists.

Admission will be 25c to all. The proceeds will go to the fund now being established for Jewish writers in Poland.

STANDING COMMITTEES, 1940

Our President, Mr. Joseph M. Schwartz has approved the following Chairmen and Vice Chairmen of Standing Committees for the current year:

Cemetery — Nathan T. Schwartz, Chairman.

Chevre Kadisha — Louis Albert, Chairman; Henry Davis, Vice Chairman.

Civic—Jacob L. Holtzmann, Chairman; Ira L. Rosenson, Vice Chairman.

Delinquent Accounts — Morton Klinghoffer, Chairman; Herman B. Schell, Vice Chairman.

Forum and Education—Max Herzfeld, Chairman; Isaac Siegmeister, Vice Chairman.

Grievance — Albert A. Weinstein, Chairman.

Hebrew Education—Frank Schaeffer, Chairman; Morris D. Wender, Vice Chairman.

House—Hymen Aaron, Chairman; Louis Halperin, Vice Chairman.

Junior Activities — Maurice Bernhardt, Chairman; Samuel Levine, Vice Chairman.

Library — Rabbi Louis Hamner, Chairman; Harry A. Harrison, Vice Chairman.

Membership—Hon. Emanuel Greenberg, Chairman; Samuel H. Goldberg, Vice Chairman.

Publicity—Louis J. Gribetz, Chairman; Hon. William I. Siegel, Vice Chairman.

Physical Training—David B. Kamisky, Chairman; Albert Witty, Vice Chairman.

Religious Service—Abraham Ginsburg, Chairman; Leib Lurie, Vice Chairman.

Social—Saul S. Abelov, Chairman.

For Rent

6 ROOM ELEVATED
APARTMENT

(2 Baths)

Opposite School

Reasonable Rent

881 Washington Ave.

Corner Carroll Street

Inquire Superintendent

REVIEWS OF NEW BOOKS

(Continued from page 13)

grant in American life without the loss of memories and ideals which are essential elements in the personality makeup."

Professor Smith is so objective that he becomes a bit myopic in his treatment of the Jew and his assimilation into American life. The result is that his work suffers from an inadequacy of treatment of the question of anti-Semitism and its retarding influence on assimilation. He has a tendency to relegate this all important question to quotations in footnotes. There is no discussion of the role that anti-Semitic forces such as Father Coughlin, the Silver Shirts, the "Christian Front," the Black Legion, the Ku Klux Klan and organizations of their vicious, un-American calibre have played in relation to the Jew in American life. He cannot in any way comprehend, therefore, that Ludwig Lewisohn's statement in "Israel" that "assimilation is impossible for the Jew" springs from the anti-Semitism which Lewisohn has discovered in American life. Again, he shows little understanding of that condition which James Waterman Wise described when he said that the Jew "is the most assimilated being on the American scene but still he is an alien. He is passionately anxious to be accepted and gives you perhaps more than anyone else in his efforts to refashion himself to fit American conditions."

In general, Smith's inability to understand the special character which anti-Semitism has given Jewish assimilation leads him to an incomplete explanation. He notes that often the Jewish immigrant, attempting to blend his own heritage with that of American civilization, finds himself compelled to return to the warmth and intimacy of the Ghetto. Such Jews find a secret anguish gnawing "at the core of their existence." Now it may be true that such Jews find themselves anguished. The reason, however, for their distress is not, as Smith claims, the fact that they find themselves in conflict with American culture. They are distressed spiritually by the presence of the anti-Semitism.

Professor Smith pays considerable homage to the contribution of the Jewish immigrant to American life. They brought with them an almost fanatical reverence for learning. "Because of their intellectual alertness,

Jews have tended to be independent and liberal in politics."

ARE AMERICANS FALLING INTO NAZI TRAP?

(Continued from page 7)

States without ever repealing the Bill of Rights.

11. Don't allow your anti-Nazism to be misinterpreted as pro-radicalism. We must use every means to expose the insidious methods of the communists—their maneuver of "boring from within," their undercover use of "front" organizations and "fellow-travelers." We must continue our unalterable opposition to the communist doctrines, showing them up for what they are, the underminers of all that right-thinking Americans cherish most. At the same time we must not allow proper resentment against communist techniques to create the impression that Communism is the only menace. Both Communism and Nazism are today masquerading as the friends of democracy. We, as good Americans, must make our position perfectly clear, namely, that it is "a plague on both your houses."

12. Don't talk as though the anti-Semites were too great a menace in America today. Remember that Nazism is a foreign importation. The note to strike should be: *It Must Not Happen Here*. We must avoid wrongly advertising any rise of anti-Semitic feeling, avoid building up a bandwagon psychology that would make men believe that anti-Semitism is the big thing of the moment. For Jews to exaggerate the danger in the minds of Americans generally would be almost suicidal in its effect.

13. Be optimistic and courageous. Don't lose heart. America has been in danger before, and has always come through. America will come through again, will rise up against anti-Semitism as it has risen up against other un-American movements. As for us individually, our duty is to keep cool, be realistic, and above all prevent the enemy from establishing the issue of anti-Semitism as a blind for the real issue, which is himself.

CENTER RESTAURANT

The restaurant of the Center is open on Sundays from 12 noon to 5 p.m. Regular dinners and a la carte meals are served. Center members are cordially invited to use the facilities of our restaurant for themselves and their families.

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: March 7th

Subject:

"WHAT SHOULD AMERICA DO FOR THE 'JOADS'?"

Speakers

REXFORD GUY TUGWELL
PHILIP BANCROFT
CAREY McWILLIAMS
HUGH BENNETT

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

BASKETBALL GAMES

Next Sunday Eve., March 3rd
at 9 P. M.

Brooklyn Jewish Center

vs.

Newark Y. M. H. A.

—Admission—

Gentlemen 75c — Ladies 50c
Members 50c upon presentation of their membership card.

Y.F.L. Invitation Dance follows game.

This will be a division play-off game in the second section of the Jewish Welfare Board Center League.

LINENS — MONOGRAMS SHOWER CURTAINS

FIRST ANNIVERSARY SALE

20% - LESS Regular Price

IRVING PERMAN

1511 Bedford Avenue

Next to Savoy Theatre

EFFICIENCY

OF CONSOLIDATED SPEEDS ADJUSTMENT OF YOUR INDIVIDUAL PROBLEMS

BUT the other day the Consolidated Taxpayers Mutual Insurance Company effected a saving on a small judgment obtained against one of our assureds. Our claim file had indicated, upon investigation, that the claimant-tenant was behind in rent. We applied the amount of the back rent against the judgment and sent it on to the landlord.

This is but a typical instance of the close cooperation that exists between the Consolidated Taxpayers Mutual Insurance Company and its assureds.

Every time an application is offered, we check prior rates to ascertain their correctness and, in many cases, have thereby effected savings. We fight claims which our policyholders consider fraudulent and we seek the assured's advice as to the best method of handling claimant-tenant.

We pride ourselves on knowing the individual problems of each and every policyholder—for the Consolidated's policyholder is not only a customer but an owner of the company.

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